The Occult Digest

Dedicated to the laws of higher Mind-Soul expansion

Volume 15 **DECEMBER** Number 12

Established 1925 by Effa Danelson
Merged 1939 with *The Telepathic Magazine*

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20¢ per copy - $2.00 per year

MARIE HARLOWE, Editor

Published Monthly by
THE MAHA PUBLISHING COMPANY
2727 W. 36 Street, Chicago, Illinois, U.S.A.

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Life Subscription $100.00

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In this space we will announce (beginning in January) news of the progress of the work of the memorial, and its contributing friends.

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Dear Santa: As the Universal, Supreme Good manifesting thru human love and good will, I would ask you for few things. Oh, there is a host of things all good editors, and most bad ones, desire--a big and influential paper,--aye, even a better world in which to live; but Time will bring these things to pass. Please bring me more thoughtful, better-written articles OR a larger waste-basket! And bring me an umbrella AND the memory not to leave it the first place I go. And bring me a postal scales and a paper-cutter, and a purple hat. Amen!

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ANIMAL WISDOM

Marie Harlowe

There is a great deal more than a mere pastoral scene in the Christmas Night scene in the Holy Manger, a value missed most of all by Christians themselves.

If God is Life, and Everywhere Present, then God must be in all life, including the animal. From time immemorial, animal life has developed side by side with higher forms, and with the rare exceptions when animals have been venerated in the temples, animals have dumbly and resignedly worshipped and served mankind.

None of this worth of animal life, as divine as all other life forms, was recognized by the Founder of Christianity and His followers. Because of this smallness of Christianity in failing to see the *completness* of life, I have, though born into a Christian home, for some 20 years been a Follower of the Buddha, whose breadth of vision was great enough to have included *all* Life. This attitude is not one of transcendental and mystic Hinduism, but is practical common sense for if God is everywhere, He is certainly in the kind, patient, loyal, toiling animals of the world. Christian affirmations by hunters, meat-eaters and fur-wearers, that "God is Love" and "God is everywhere" are but idle, unmeaning lip-service to a minor Master who did not see all of life.

Dr. S. Parkes Cadman has said, "Personally, I would not give a fig for any man's religion whose horse, cat and dog, do not feel its benefits."

God is everywhere present, and as such is active in the bodies of animals as well as in men. We have thought of animals as simply useful to man, yet millions of animals are now living in remote parts of the earth uninhabited by man. What can it all mean, except, taken largely, and in the whole that they are but a manifestation of Life itself, of which we are all a part?

The modern laboratory scientists, students of Natural History, show a co-operation in all nature, a mutual aid

even between species, which is a great factor in the evolving of the Great Plan. We, as seekers after Truth, should go farther and see that not only between man and man, but also between man and beast there exists such a close bond that if progress is to be made by either, this bond can no longer be disregarded.

If we have evolved from a previous animal state, is not the present animal life growing into future humanity? We can see how some animals of the domesticated kind are farther advanced in consciousness than others.

Do we help in the progress of all life to a fuller expression any but our own kind? We ruthlessly torture animals for our own gratification-for personal adornment, for sense appetite, and for delights of sportsmanship, so-called. Science boasts that it can furnish better food and clothing than we get from animal production, but we will have none of it.

In these days of a crowded curriculum in the public schools the question is often voiced as to why humanitarians think that Humane Education is so necessary. There is the religionist's viewpoint that all life is one, the strength of the whole social structure resting upon the weakest life in it.

John Galsworthy has said that before men can be gentle and broad-minded with each other, they must first be gentle and broad-minded about beasts, for all great minds, or those who see outside of their own self and kind, all have loved pets.

The word "humane" and the word "man" come from the same Latin word "homo". Man must be educated into becoming more than a two-legged animal. Dogs lead the physically blind, but dogs and other pets lead the spiritually blind also. Man can learn much from dogs if he understands that education is not entirely a matter of text-books. On the other hand, it would be very sad if dogs learned much from humans!

American Indian weather prophets base their predictions on the action of animals. Our grandfathers, especially those who lived on farms, also had this knowledge which came through observation of animal life about them. Likewise sailors could tell future weather by winds and tides.

Persons with house pets, for instance, can observe the approach of a heavy winter in the uncommonly thick coat which dogs and cats get before a very cold season, and the overly heavy plummage of even the canary bird tells its story of the forthcoming cold. Bees store away an extra supply of food before an extra-cold season. Geese go south earlier than usual; muskrats and beavers build their homes earlier, of much greater thickness, and higher off the ground.

Bears hunt a place to sleep (hibernate) early in the season. Fish spawn early and frogs bury themselves in 2' of mud. When the winter is to be a hard, cold one, gray squirrels turn snow-white in the Fall, and of course store an extra supply of nuts away. Eels migrate to the sea very early also. If the winter is to have an unusual amount of snow, hornets will build their nests high off the ground.

Every one is familiar with the actions of the Groundhog who wakens from months of slumber on Groundhog Day. If the sun is shining and he sees his shadow, he goes back to hibernation for another six weeks, knowing that Spring is delayed. In France, the bear does the same as the Groundhog.

Cows huddling together indicate approaching rain. Chickens will not come out in a shower, even for food, unless the rain is to be steady all day long.

Practically all knowledge of healing done by primitive man was gained thru his observation of the animal life about him, for animals know, perhaps by instinct, all there is to know of truly natural healing.

The way in which animals take care of themselves in sickness is almost unbelievable to one who is unacquainted with their therapeutic measures. Heated animals will refresh themselves in cold water and they will warm their stiffened bodies in the sun. They lick their own wounds; they eat certain grasses to cause vomiting; and in the natural life, animals will run, holding a broken leg in such a manner that it is set without any appreciable shortening.

Monkeys are most adept in extracting foreign objects such as thorns from their bodies, and will place cooling

leaves over wounds. The hippotamus will thrust himself against a sharp rock or pointed stick to cause phlebotomy (blood-letting) and will afterwards roll in the mud to stop the bleeding.

Chimpanzes and anthropoid apes will staunch the flow of blood from cuts and wounds with their "hands", and by stuffing the wound with leaves and grasses. Birds will plaster bleeding wounds by putting moss or down from their own bodies into the coagulating blood.

Certain grasses which act as emetics and purgatives are eaten, and of course fasting is very important to all animals. Deers will eat certain forest plants to cure themselves of snake bites; and a wounded stag will eat of the dittany herb to cause the expelling of a dart from his body. Toads eat certain plants to counteract the poison of an accidentally eaten spider. A sick magpie will line the nest with bay-leaves for a speedy recovery. Horses, buffaloes and camels lick salt for medicinal purposes.

Massage is a development of animal rubbing and kneading. As we know, animals have an effective though tedius process of poulticing by licking the wounds.

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	24	Occult Significance of Christmas
	31	Lord Janus
January	6	The Power of Will
	13	Feminine Life Principle

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A PROPHECY

(Inadvertently omitted from the November issue)

Issued by Effa E. Danelson in July, 1934.

World events will change the whole trend of thought throughout the world. The new inventions, now being perfected; the new discoveries thru exploration, will change theories into facts and set an entirely new conclusion in regard to all past time and therefore set a new incentive, a new principle and a new standard for human behavior.

Children will speak with the wisdom of the ages. Youth will face about and throw off their inheritance of vice. Governments which will not adhere to mandates of Youth will fall and there will arise from their ashes a new Nation, a Nation worthy of the new cycle. The iron door has so long barred Justice will swing back into oblivion and Humanity will again move forward toward the ideals which, through all time, have been perpetuated by the truly noble of the human race.

The hand of mammon is fast losing its grip on human behavior. Men and women of youth and middle age are beginning to see the real value of that integrity of purpose which balances the scales and holds the equation for the progress and perpetuation of the human race. These builders are able to view Life before Birth and after Death; they will become the Triune Beings, referred to in the records of all countries as the Trinity, the sons and daughters or the children of God--God, meaning perfect understanding, on the throne of Wisdom.

* * *

First Little Girl- "Do you believe there's a devil?"
Second Little Girl-"No! It's like Santa Claus; it's your father."

Psychic Power, 1924. (Edited by Mrs. Danelson)

OVERTONES OF ANIMAL LIFE

Captain Will Judy, Editor of Dog World Magazine

If I may quote from my book of essays, MAN AND THINGS, "The gardener who is overheard talking to his turnips and carrots is not thereby to be considered somewhat queer in mind."

Haven't you, sometime or other in your life, carried for years some object, even a penknife, which you hesitated to discard or throw away even though it was badly worn and had outlived its usefulness? The penknife had become a part of yourself; it was you as much as a penknife.

And to continue--if you confess truly, haven't you just like myself, sometimes or other in anger, kicked an inanimate object which had brought pain to you? You have hurt your finger with a hammer; you seize the hammer, throw it on the ground violently and talk to it in a very uncomplimentary manner.

And to continue further--I think it is true that no little part of our fondness for boyhood scenes and places and things closely associated with us in past years, arises out of the feeling that they were a part of us at the time or have become so since in our memories.

This may be a roundabout way of introducing the subject which my friend of many years, Marie Harlowe, the editor, has asked me to write on.

The Theist cannot separate the Creator from the created. The Pantheist finds God as much in the pebble we kick from under our foot as in the soul of the worshipper singing enthusiastically at the church services.

My subject was suggested to me when I had in mind the thought that companionship with dogs and other pets, an association with animals, even the work horse, can give unconsciously to the human a sense of deep understanding of the basic unity of all life--from highest to lowest, embracing all animal life, life which feels and moves.

Dogs are regarded as man's best friend. Of all the animal creation, approximately 160,000 species of animal life, the dog comes nearest to breaking down the barriers

which the philosophers have sought to overthrow during the centuries--the inability of the human to converse, particularly in words, with the lower kingdom (called lower by man, mark you).

May I quote from the 5th edition of my book, TRAINING THE DOG- "The comradeship between man and dog is not injured by reward and punishment but by undeserved reward and undeserved punishment. The dog that has full respect for his master, lies by his side for hours, listening to every sound and watching every move, understanding his master more than his master thinks. Thus two converse together for hours with few words, or an occasional sigh that to the outsider signifies nothing, but between these two is filled with soulful meaning."

The dog serves today greatly as an antidote to our machine age. He is a splendid tonic for tired nerves. He acts as a balance wheel in our topsy-turvy world of stress and strain.

Is it not significant that doctors in increasing numbers are becoming dog owners? In companionship with their dogs, particularly after a day's gruelling professional work, they come upon release from the strenuousness of their tasks and the tenseness of the sickbed scene.

The dog is never a personality which moves in the same groove. He does not permit himself to be bored. He can find interest in the same monotony which happens day after day and leaves us utterly wearied. A leaf trembling in the breeze incites his attention; a fly makes him curious tho a thousand times before he has been intrigued by its flying and buzzing.

We well can learn from the dog as a philosopher. He refuses to grow old in his heart; tho his muzzle be grey with age, he still is full of the spirit of play and puppyhood.

He has learned to live sensibly. After a full meal, he lies down and sleeps contentedly. In a moment's time his entire body can be relaxed.

And he was the first individual to discover that the sun is one of our greatest physicians, for invariably in a room where the sun strikes one spot, he chooses that spot for his nap.

We can learn much from the dog in many ways apart from following his example of patience, loyalty and unselfishness. And this contact with our dogs gives us not what the cynics delight to poke at us-a satisfaction of our sense of inferiority but more than that, a feeling which gives an agreeable echo in our hearts from the consciousness that our dogs are part and parcel of the same grand scheme of creation as ourselves.

The overtones of animal life are to be enjoyed only by those whose feelings are sensitive to catch them. It is just as true that our dogs own us as that we own them. The ownership of a dog is an extension, an enlargement of the owner's own personality. Own a dog and as Kipling says, "Give him your heart to tear", because selfishly you will benefit and the dog will benefit, and both be acting naturally and in the divine order of things.

* * *

Fie on the pretty dog, the conceited quadruped, so delighted with himself....Let them turn to their silken, padded kennels! I sing the dirty dog, the poor dog, the homeless dog, the wandering, the mountebank dog, the dog whose instinct, like that of the poor, of the gypsy, and of the actor, is marvellously sharpened by necessity, that good mother, that true patroness of intelligence! I sing the unfortunate dogs, be they those who wander alone in the sinuous ravines of immense cities, or those that say with blinking intelligent eyes, to some forsaken man, "Take me with you, and out of our two miseries we shall perhaps make some sort of happiness"....Whither go the dogs, do you ask, you inattentive people? They go about their own affairs: love affairs, business affairs. And many times I have thought that somewhere (who knows after all?) there may be a special paradise for the good dogs, the poor dogs, the dirty and lonely dogs, to reward so much patience and labor. Swedenborg declares that there is one for the Turks and one for the Dutch.

- *Baudelaire, Petits Poems en Prose*

WHO IS SATAN?

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Borny Helmos Reddy

Considerable misunderstanding exists among many as to the real significance of the term "Satan".

It has long been taught that when God desired to afflict his most faithful servant, Job, he had Satan to do the dirty work;when God wanted to murder Ahab,who was such a firm believer in spirit communication and spirit guidance that he kept over four hundred prophets or mediums in his employ, he again secured the services of Satan; when God wished to damn the whole world,he availed himself of the peculiar abilities of this Satan to accomplish his nefarious purposes. Thus this Satan is shown to be a sort of stop-gap,or general factotum for universal utility needs when circumstances arose over which God seemingly could not or would not overcome,for some unknown reason.

A short investigation disclosed that the word *satan* (Hebrew) occurs all through the Bible. It means *adversary* or *opposer*; one who opposes another, and is translated thus more times than in any other. It matters not whether this adversary is animate or inanimate,it becomes a *satan* when it interferes with or opposes by its retrogressive policy.

In Gen.22:1, we find that about 1900 years B.C. "it came to pass after these things,that God did tempt Abraham". Here we are told that in the time of Abraham,the tempting devil had not yet been invented, hence God had to do his own tempting. Then we read(Jud.23) that "God sent an evil spirit between Abimilech and the men of Sechhem;and the men of Sechem dealt treacherously with Abimilech". In this case one is expected to believe that the Creator caused the men of Sechem to deal "treacherously with Abimilech" and then punished them for their forced action.

Next we look at 2 Sam.24-1, and find, "...again the anger of the Lord(Yah-weh) was kindled against Israel, and he moved David against them to say,God,number Israel

and Judah". Here we see God had to go into the tempting business again, and the scape-goat was David. After they had become acquainted with the Babylonish devils we find that, "Satan stood up against Israel, and provoked David to number Israel". 1 Chron.21:1. Here, the first time that Satan appears in the Bible, we learn that His Satanic Majesty had entered the business of tempting and thus relieved God of that trouble. This naturally brings forth the question, Was Satan doing God's work, or was God doing Satan's work? The inference is unavoidable that the two, Satan and Jehovah, were regarded as identical.

In Matt.16 Peter, thru his great love for the Master, opposed Jesus deliberately going to his death, in the following words: "Then Peter took him, and began to rebuke saying, "Be it far from thee, Lord: This shall not be unto thee". For this opposition Jesus calls Peter *Satan* or opposer as follows: "But he turned, and said unto Peter, Get thee behind me Satan; for thou art an offense to me". Jesus was not idly calling names, but merely referred to Peter in this instance as an adversary or an opposer to his plans. Thus one can see that the term *satan* is sometimes used in the sense of general opposition. Sometimes we become willful and an adverse something seems to obstruct us in our aims. No matter what obstruction it is, it becomes a *satan*, or an adversary.

Paul says, "...lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor.12:7. And also, "To beleive such an one unto Satan for the destruction of the flesh, that the spirit of man be saved in the day of the Lord Jesus". 1 Cor.5:5. Here we plainly understand that Satan becomes a *Reformatory Principle*.

One can scarcely resist the inference but that Satan as usually personified, should be of great assistance in generally making people good. For ages the Church has held before people vivid descriptions of the reception awaiting those who did not follow the dogmas of theologians "...the dragon, that old serpent, which is the Devil, and Satan." The mere mention of such caused chills to travel

Continued on page 17

THE GROUP SOUL

Lillian Savoie Hahn

The Occultist, the Philosopher, and the Mystic all agree that separated life is an illusion-- that all life is one and eminates from the One. The results of modern research are drawing men of science ever into closer harmony with this concept.

Perhaps nothing renders more clear and lucid the full implications of Fundamental Unity than does the Occult doctrine of the Group Soul. Although often confused with it, the Group Soul differs from the Group Mind. The latter is built up by many individualized consciousnesses concentrating upon the same idea, while the former is the Primary Mind Stuff, or raw material out of which individual consciousness is differentiated.

The philosopher Spinoza, for the purpose of distinguishing between noumenal and phenomenal, existence, made use of the phrases "nature begetting and "nature begotten". These are convenient terms to keep in mind when seeking to understand the ultimate nature of the Group Soul, for we must always discriminate between Pure Being and the *manifested* Thought-Form which is the Universe. Pure Being is cosmic, and therefore eternal and self-existent. The Universe is an *emanation* from the Mind of God, and the time will come when it will again be absorbed in the Divine Mind. All manifestation is impermanent.

The Thought-Form of a Universe, first "begotten" or projected from the Mind of its Creator, is very rudimentary, and may be considered as the raw material of an evoltion, the clay pit from which the bricks will be dug, as it were.

In the beginning it is no more than an amorphous and inconceivably vast sea of Pre-Matter, enlivened by the flow of the Cosmic Forces, which, being eternal and self-sustaining, have a real existence. Through this formless and undifferentiated mass, from which our Universe and all its multiform life is eventually fashioned, floats too these specks of noumenal existence which we call the

Divine Sparks or Monads: the nuclei around which are built the individualized existence of all beings which have immortal Souls. The reader will understand that I am not attempting an exact analogy, but endeavoring to convey an *idea* to the mind, by use of the nearest possible metaphor, when I say that conditions may not inaccurately be likened to a mass of frog's spawn, wherein little black specks of potential life are imbedded in the mass of glutinous jelly which they will absorb in their growth.

As the Cosmic Forces play through this ethereal mass, changes begin to occur in it, and these changes affect different parts in different manners. Keeping in mind that the raw material of existence is Mind Stuff before it is Matter Stuff, and that the characteristics of Mind are consciousness plus memory, we perceive that herein lies the basis of individualization. The Mind Stuff becomes stored with diverse memories in its various parts, thus differentiating one area from another. Owing to this difference, they will not react identically when the next experience of external stimulus presents itself; thus tending toward the acquisition of a greater number of distinguishing characteristics as time passes.

Eons ago, in the first dawn of manifestation, each of us started our existence in the Universe, like the speck of life in the frog spawn, a Divine Spark floating in this tenuous sea of Pre-Matter, which may be fittingly termed the Primary Group Soul. Upon this underlying substratum is built all manifested existence. Thus in a very literal sense, the nature of everything in the Universe has as its very foundation a stratum which is common to all the rest.

We may consider the manifested Universe, developed and changed by the forces of evolution, under the simile of a cross section of a relief map of a mountainous country. We note in the modelled representation that the various mountain ranges all rest upon a common base, a thin layer of modelling clay which covers the entire foundation board of the map. This thin layer of clay is continuous over the whole basic surface, and any small, worm-like creature burrowing in it, could traverse the entire map from end to end, entering peak after peak at will. Whatsoever can move in this basic layer has access to all

parts of the map...mountain, valley, or plain.

Comparing the Primary Group Soul to the foundation layer of the map of clay, we may liken the different Group Souls to the various mountain ranges represented on the map, and the genera and species within Group Souls to the individual peaks of the ranges. But the Group Soul is not the sole factor to be considered in an evolving Universe, there are the Monads or Divine Sparks as well; and these, being distributed thru the undeveloped sea of Pre-Matter, get caught up in the individual peaks and ranges as they evolve. A Group Soul may contain but one, or it may contain innumerable myriads of these Divine Sparks, but no development can go far that does not contain at least one of them, for though reaction is characteristic of matter, memory is characteristic of mind, and extensive modification is possible only through retenion of the fruits of experience.

Having considered the Group Soul from the Macrocosmic point of view, let us now look at it from the Microcosmic viewpoint. As evolutionally changes began to show themselves, each of us was drawn from his beginning in the Primary Group Soul, which all the time retains its base in the foundation stratum common to all, and thence up into the individual peaks of the mountain ranges which give us the genera and species. In other words, there is a sub-stratum in our being which we share with all manifested existence. The next level of our nature is common to all animals, but not to plants, minerals and the non-human evolutions; the next level we share with the mammals, and the next with that natural order which zoologists call the primates.

Coming then to the peaks of the mountain range, we distinguish our own peak of humanity from the peak of the apes or the peak of the lemurs. We further distinguish our own crag upon that peak from the crag of the Indian or the crag of the Chinese; and then last of all we draw the finer distinction that finally classifies us into the Celtic, Nordic or Latin sub-sections, and we find ourselves associated with others who have certain temperamental and physical types in common with us. This is the biological foundation of our being, and we never get away

from it. Each group unit might be likened to a pyramid of which the individual is the apex,and the sloping sides broaden down through genera and species,until finally they merge into the primary base of the Group Soul of all existence.

Thus there is a level in our subconsciousness which human beings of another race cannot share;there is a yet deeper level which is common to all human beings,and yet a deeper which is common to all living creatures;but the deepest of all we share with all manifested existence.. animals, plants and rocks, and they and we both share the ultimate stratum with the non-human kingdom,which have not physical bodies at all.

Thus does occult knowledge reveal all existence united in an indissoluble whole,no part of which can be affected without the influence of the same conditions spreading and demanding compensatory adjustment from the all. In order that equilibrium can be maintained the entire Universe acts and interacts. No unit can isolate itself,nor can it escape its share of the stresses which stabilize the whole.

Reddy--*Continued from page 13*
up and down the backbones of the faithful;they not knowing "that old serpent"was long known as the symbol for wisdom According to eminent authorities,Satan,Sathan,or Sathanas is merely a Hebrew word, and signifies an adversary and "to resist him" is really "to be his adversary". Seth, Suteh, Satan, was the God of the aboriginal nations of Syria,-Plutarch makes him the same as Typhon. Hence he was the god of Goshen and Palestine,the countries occupied by the Israelites.

Jesus himself has said:"And if Satan cast out Satan,he is divided against himself:how shall then his kingdom stand;And if I by Beelzebub cast out devils,by whom do your children cast them out?" Matt. 12:26. Thus Jesus represents Satan as a monarch who has others as subordinates,obedient to him. Beelzebub is,as it were,their king.

Therefore,when orthodox church people call occultism Satan, they are merely stating the fact that occultism opposes their beliefs.

PERSONAL EXPERIENCE

Lilla Price Savino

When I was a child of about nine years my mother and my uncle had a strange experience, an exchange of telepathic messages.

After my father's death, two years previously, mother and I lived on in the old-fashioned, ramshackle house which had been occupied by several generations of our family. Mother was an author and most of her work was done in her bedroom between the hours of midnight and dawn.

One night while she was writing she heard someone fumbling with the window shutter which faced her writing table; she looked up and saw a piece of wire (bent to form a hook) being pushed through one of the slats.

She stared at the window in frozen horror until the shutter began to open, then--acting on a sudden impulse-she ran to the foot of the stairs and called to her brother, who lived in Clarksville, Va., several hundred miles away: "Herbert! Herbert! Wake up--there's a man breaking in. Get your pistol and come down!"

And in far away Clarksville my uncle heard her call and sprang out of bed answering, "All right, I'm coming".

At first he believed himself to be in his old room at home and turned toward the door-or rather, toward the spot where the door of his old room should have been, then becoming fully awakened, he decided that he must have been dreaming, returned to bed and forgot the occurrence for some weeks.

And the burglar, hearing mother call, as he supposed, to a man above stairs, leaped from the porch and ran away.

A month later my uncle came to visit us and told mother that he had dreamed of hearing her calling him to come downstairs and bring his pistol as a burglar was breaking in.

Of course we know that this was a case of telepathy, a branch of occult science which was given but little credence in those days. Both my mother and uncle expressed a willingness to have their experiences notarized.

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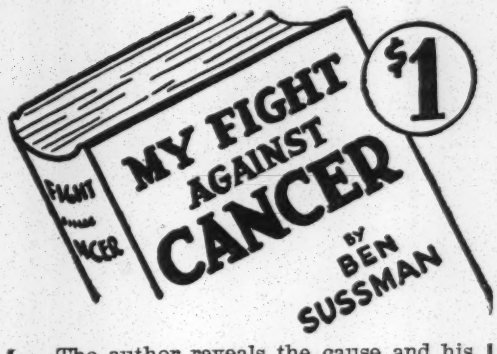

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